MINUTES

OF THE

BROAD RIVER

BAPTIST ASSOCIATION,

CONVENED AT

Macedonia Meeting-House,

SPARTANBURGH DISTRICT, S. C.

ON FRIDAY, OCTOBER 13, 1826,

AND DAYS FOLLOWING.

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OF THE BROAD RIVER BAPTIST ASSOCIATION.

The discourse introductory, was agreeably to appointment delivered by Elder Druzy Dobbins, on 1st Peter, v. 1, 2, 3, 4, 5.

Received and read letters from 34 churches, enrolled the names of the delegates, and minuted the accounts transmitted.

Proceeded to form the Association, and elected D. Dobbins, Moderator, and B. Hicks, Clerk. Appointed the Clerk to arrange the business of the Association by to-morrow morning.

A new constituted church, Mount Arrarat, made application for admission into our union, and was received. Bills Creek Church, dismist from the French Broad Association, made application and was received.

After devotion by H. Quin, adjourned until to-morrow 10 o'clock A. M.

SATURDAY.

Met and after prayer by the Moderator, entered into the business of the day.

Received corresponding letters from several associations, viz: from Reedy River, a letter by their messengers Thomas Goodwin and Larkin Step. From the French Broad, a letter by Elder Stephen Morgan but no minutes. From the Mountain, a letter and minutes by their messenger Elder Reuben Coffee. From the Bethel, a letter and minutes by their messengers Elders E. Mitchel T. S. Greer and W. Alexander. From the Saluda, a letter and minutes by their messenger Elder L. Rector.

New Bethany an arm of Mount Ruhamah Church, requests help for a constitution. Elders Weathers, Webb, Kerby, Dobbins, Ramsaur, Quin, and Hicks to attend them.

On motion invited Ministering brethren, of our own and other denominations known to be in good order, to take a seat with us in counsel. Parson Porter a presbyterian, kindly complied with the request, as did Elder S. Gibson.

The committee appointed at our last association to attend at Camp's Creek Church, to look into some of their work, report the difficulty was settled and the Church in union.

On motion, agreed that that this Association, advise the churches in our union encourage Bible societies.

On motion the following brethren were thus appointed. P. Ramsaur to write to the French Broad Association, himself and J. Guthrie messengers. T. Bomar to write to the Reedy River Association; B. T. Kerby, J. Rainwaters and T. Weathers messengers. A. Crow to write to the Mountain Association, W. Carlton and H. Quin messengers. H. Quin to write to the Bethel Association, D. Dobbins and B. Hicks messengers. J. W. Cooper to write to the Saluda Association, D. Dobbins, G. Phillips and B. Hicks messengers.

On motion, G. Phillips, H. Quin, J. West, and T. Carlton was nominated a committee to appoint Union Meetings.

On motion appointed the Moderator, Clerk, H. Quin and Thomas Greer, a commitiee to inspect the circular letter, examine minutes from different Associations, and report on Monday morning.

On motion Elders J. Guthrie, T. Bomar, T. Weathers, H. M'Dugal, and H. Quin, was appointed a committee to select preachers to occupy the Stage and House to-morrow, who report as follows: Greer, Rector, and Coffee at the Stage; Goodwin, Dobbins and Morgan at the House. Voted that B. Hicks preach the Association Sermon next Year, and G. Phillips in case of failure. Agreed that G. Phillips write a circular letter for the next Year, and the subject to be *the Sin of Intemperance.*

After solemn devotion by Elder L. Rector, adjourned until Monday 10 o'clock, A. M.

SUNDAY.

Elders Dobbins and Morgan attended at the House, Goodwin failed to attend. The Stage was occupied by those appointed, with the addition of Elder S. Gibson, to a very large and respectable audience. The word preached we hope will be attended with the divine energy of the spirit.

MONDAY.

Met according to adjournment, and after prayer proceeded to the remaining business. The corresponding letters was read and approved. The circular letter prepared by H. Quin was read and received. The committee appointed on Union Meetings, report as follows: 1st, to commence at Buffaloe on Friday before the fith Sunday in December. 2nd, Head first, Broad River, on Friday before the 3rd Sunday in April. 3rd, At Head Tyger River on Friday before the 5th Sunday in April. 4th, At Bethlehem on Friday before 5th Sunday in July.

Collected money for printing the minuets, 800 Copies to be struck and distributed as usual. B. Hicks to superintend the same.

Our next Association to convene at New Prospect Church, Spartanburgh District, S. C. to commence at the usual time.

Resolved, that the thanks of this Association be given to the citizens of this vicinity, for their hospitality in the accommodation of this Association.

After solemn invocation by Elder G. Phillips, adjourned unto the place and time above named.

DRURY DOBBINS, *Moderator*

BERRYMAN HICKS, *Clerk.*

STATE OF THE CHURCHES.

Ministers Names are in small capitals, Licensed Preachers in italics, those marked with a * were absents, † denotes Churches without Pastors.

WHERE SITUATED	CHURCHES.	DELEGATES.	BAPTISED.	REC'D. BY LETTER.	RESTORED.	DISMISSED.	EXCOMMUNICATED.	DEAD.	MEMBERS.	SUNDAY.	CONTRIBUTIONS.
York, S. C.	Buffaloe,	B. Hicks, *P. Ramsaur, Hugh Quin,* - - -	1	0	0	2	2	3	90	4	3 00
Rutherford,	Sandy Run,	D. Dobbins, Isaac Waggoner, - - - - -	0	4	0	5	3	3	148	3	2 00
Spartanb.	Friendship,†	Henry West, John Bearden, - - - - -	0	1	0	2	1	1	63	1	1 62½
Rutherford,	Green's Creek,	No Return,							39	1	
Spartanb.	Boiling Spring,†	Samuel Gilbert, William Littlefields, - - -	0	2	1	6	3	0	35	2	0 50
do.	Cedar Spring,	H. McDugal, J. W. Cooper, Wm. Underwood,	1	2	0	1	1	0	65	4	1 00
Rutherford,	Green River,	Joel Blackwell, J. B. Allen, B. Coward, - -	6	2	2	0	0	2	51	2	1 00
do.	Mountain Creek,	No Return,							35	3	0 50
Spartanb.	Buck Creek,	A. Crow, Wm. Dobbins, Wyat E. Hynes. -	0	0	0	3	3	0	88	3	1 00
Lincoln,	Long Creek,	No Return,							45	3	0 50
Burke,	Silver Creek,	Samuel Ezil, William Carlton, Joshua Hall.*	0	0	0	0	0	0	19	4	0 62½
Greenville,	Head, T. R.	James West, Joshua Goznell, - - - - -	2	3	1	2	4	0	50	4	1 10
Burke,	NorthCatawba R	No Return,							32	4	
Spartanb.	Provide	Jos. Richards, Joshua R. - - - *	3	0	1	10	2	1	61	1	1 [illegible]

CIRCULAR LETTER.

The Broad River Baptist Association, to the Churches in Union, Greeting:

Dear Brethren,

We address you this Year, on the subject of Law and Grace, distinguished.

In the prosecution of this subject, we shall give a brief explanation of what is meant by Law, and endeavour to explain its office. 2ndly, We shall explain the term Grace and show its office, and mark the distinction by way of conclusion.

Law, in its most general and comprehensive sense, signifies a rule of action, and is applied indiscriminately to all to whom it is considered to be given, as that rule of action which is prescribed by some superior, and which the inferior is bound to obey.

Thus, when God created matter out of nothing, and formed the universe, he impressed certain principles upon its component matter, from which it can never depart, and without which it would cease to be.

And on putting that matter into motion, he established certain laws of motion, to which all moveable bodies must conform.

In like manner, when he made man to inhabit the universe, he gave him a law, or laws, which laws so long as they were observed, were realized by man to be "Holy, just, and good," because, they were and are the eternal rule of right, by which the Deity determined to act; but as soon as they were violated, his original happiness ceased to be.

The particular Laws mentioned in the Scriptures are:

1st, The Moral Law.

2nd, The Ceremonial, and

3rd, The Judicial.

To which might be added the Law of Nature and Reason, which the Gentile world had before the written Law had ever reached them. And it is matter of great moment, properly to distinguish the several Laws, in order to a proper understanding of the Scriptures. But, as we have not sufficient room here to make those distinctions, we shall confine ourselves to the Moral Law, in which consists our duty towards God and each other. But how unavailing is the tongue, and pen, of man, to give an adequate idea of the Law, of a God, of attributes and perfections so infinite and transcendant! God himself has in great condescension and mercy, taken care to engage our attention to its importance, by his manner of introducing it into the world.—Exodus, xix. c.

1st. Three days in preparing the Israelites, and engaging their attention to receive it. 2nd. Supernatural thunder and lightning and

a thick cloud. 3rd. The voice of the trumpet exceedingly loud, making all the people in the camp to tremble. 4th. Mount Sinai covered with smoke. 5th. The Lord descended upon it in fire, and the whole Mount from the summit to the base, greatly quaked. And 6th. Mere Mount from which it was given, was so sacred that it was immediate death for any, but Moses and Aaron to touch it.

If its promulgation be thus tremendous and awful, how awfully tremendous and terrible, must that Law itself be, which is armed with incomprehensible vengeance; demands perfect and perpetual obedience; and hurls the thunder of its curses down upon a law violating world —Gal. III. 10.

By this Law is the knowledge of sin, as sin consists in any violation of the Law, or any want of conformity to it. Where there is no Law there is no transgression, (or sin), without sin no death, as death is the wages of sin. And as death reigned from Adam to Moses, we conclude, that this Law was made known to man, from Adam to Moses, though not declared to the world in so conspicuous a manner. And the Gentiles who had not the written Law, "were a Law unto themselves," and violated a Law for which they stood condemned. "They that have sinned without Law, shall perish without Law.—Ram. I. 12." From these premises we draw the conclusion, that mankind generally, have sufficient knowledge of the substance of this Law, to be condemned for the violation of it.

But no where are we informed in the Sacred Scriptures, that man's compliance with this Law can give life, since he is fallen under its curse and penalty, which is death. Moreover, no mere man since the fall, has been able to keep the Law; and if there should be one found that could comply with its requisitions, it could not save his soul, since "by the deeds of the Law no flesh shall be justified, in the sight of God." The Law is the broad rule that distinguishes betwixt right and wrong; and as all who are in a state of nature are wrong, the Law is evidently designed to ascertain the case of poor guilty sinners, and show them their condemnation.

But the fulfilment of this Law is in the Son of God, the Saviour of poor, guilty, and condemned sinners. The requisitions of the Law are complied with, and its penalty paid in the obedience and death of Christ, and through the atonement by him made for his people, Grace pours like a stream to relieve and eternally save every guilty sinner, who comes to Christ with full sincerity of heart, and prays aright for life and salvation.

"The Law came by Moses, but Grace and Truth, came by Jesus Christ."

But grace must be received as grace, that is, as the free and unmerited gift of God, which alone can save us, and it is in its nature, as unconditional as it is free, and could not be free if conditional. If it were not so, the compliance with a stipulated condition would purchase it; and a purchased gift, is a solecism in terms, which brings us to the irresistable conclusion, that salvation is not merited by poor, unholy man, either in whole or in part.

But by pure, unmixed, heavenly, and divine grace are ye saved, through faith, which is productive of good works.

The atoning blood of Christ, is the meritorious cause—faith in him, the vehicle through which it is conveyed to the soul, and good works its declarative evidence. The law condemning the sinner for having violated, and continuing in the violation of it; and passes the sentence of death upon him.

But oh! view the contrast between Law and Grace.—Grace, through Jesus Christ brings to the soul a satisfaction, of that law by him our surety—with the surety and satisfaction, by him made for his people, God is well pleased, calls not upon us to do the works of the law and live, but to repent, believe, be baptized and saved, in obedience, but not for it.

The law in its spiritual office, shows the heart of man to be in its very essence, violation, rebellion, and enmity against God, and his law. Grace changes the heart to compliance, submission, and love to God and his laws.

Yet the law is not made void through faith, but rather established for the soul that realizes the pardoning grace, and love of God, through Christ "delights in the law of God after the inward man," and desires to make it his "rule of action." Yet he is not under the law, but under grace, therefore, sin shall not have dominion over him. Grace dethroned the law as to its condemning power, and "reigns through righteousness unto eternal life, by Jesus Christ our Lord."

O! Prince of Peace, King of Kings, and Lord of Lords, Creator of Heaven and Earth, Lawgiver, and Law satisfier, Son of God, and Saviour of sinners; Give us more and more of that Grace which, chooses, effectually calls, quickens, convicts, pardons, adopts, unites to Christ, justifies, sanctifies, and takes to glory thy beloved people. Let us live to the glory of God while on earth, and in Heaven be capacitated, to sing the song of Moses and the Lamb, for ever and ever, Amen.

DRURY DOBBINS, *Moderator.*

BERRYMAN HICKS, *Clerk.*